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# the NATIVE VOICE

OFFICIAL ORGAN OF THE NATIVE BROTHERHOOD OF BRITISH COLUMBIA, INC.

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VANCOUVER, B.C., DECEMBER, 1955

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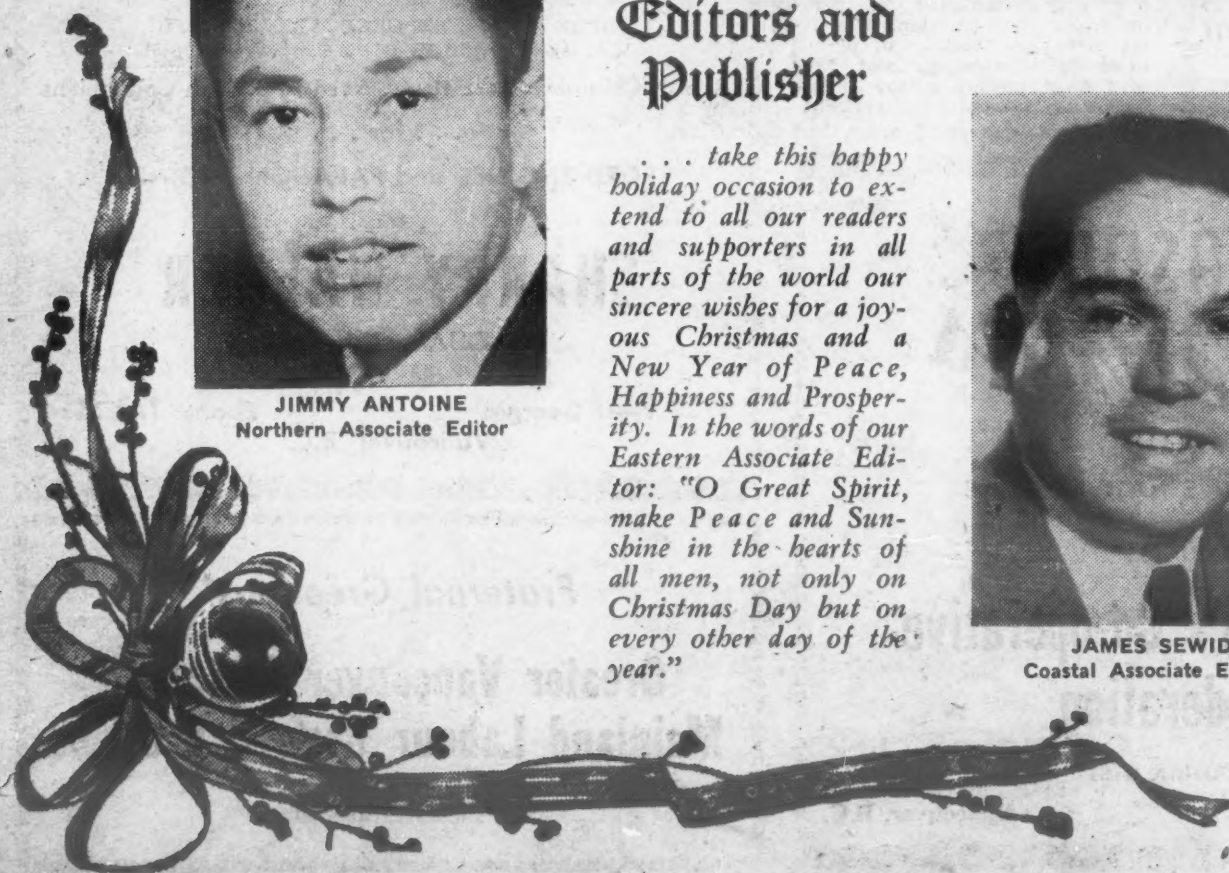
JIMMY ANTOINE  
Northern Associate Editor



JAMES SEWID  
Coastal Associate Editor

## The Associate Editors and Publisher

... take this happy holiday occasion to extend to all our readers and supporters in all parts of the world our sincere wishes for a joyous Christmas and a New Year of Peace, Happiness and Prosperity. In the words of our Eastern Associate Editor: "O Great Spirit, make Peace and Sunshine in the hearts of all men, not only on Christmas Day but on every other day of the year."



CONTINUED

By NEWELL E. COLLINS

# Tecumseh and The War of 1812

We continue here "Tecumseh and the War of 1812" with apologies to our readers for having published a small portion of the story out of sequence in our October issue. The piece below follows the second paragraph that appeared in October and whose concluding sentence read, "The following day a party of forty Indians—one-fourth of their number being women—approached the fort under a flag of truce." — Editor.

Their leader asked for food for his party. Although the garrison of the fort consisted of but fifty men, many of them incapacitated by an epidemic of fever, all were on the alert. At midnight the garrison was aroused, one of the blockhouses having been set on fire by the Indians. The first efforts of the garrison were directed toward saving the fort from destruction, but before the fire could be extinguished the blockhouse was completely razed and the garrison exposed to fire of the enemy. The situation was desperate but encouraged by Captain Taylor, boards were hastily pulled from adjoining buildings, water was brought in buckets and the fire extinguished after burning an opening some 20 feet wide in the stockade. However, by daylight this had been repaired with a breast-work sufficiently high to afford complete protection. In the morning the enemy withdrew destroying everything in the neighborhood with the exception

loss was three killed and three wounded.

The big task now confronting the War Department was the recovery of Detroit, and the general public was unduly optimistic in believing that this could be easily and quickly accomplished. Harrison must have had some misgivings, but in deference to public sentiment he announced that if the weather was favorable he would move against the Detroit fort before winter set in, but in case there was a great deal of rain, he would wait until the streams and lakes were frozen sufficiently to bear the weight of his heavy artillery and equipment. There was considerable rain during the month of October—which perhaps spared Harrison from the humiliation of an early failure. Only the Kentuckians forming the left division succeeded in reaching the Maumee after floundering through mud for weeks. Here, under General Winchester, they went into camp at Fort Defiance, lacking proper food, clothing and shelter. Supplies could not possibly be moved through the impassable mud. The men had no flour; their meat was poor and their diet consisted largely of roots—with the result that disease soon depleted their ranks.

The second division was unable to force its way farther than Urbana. At this point supplies were being slowly accumulated. The road that Hull had used 15

cut a road to Detroit in a few weeks, and at this time this had not been considered a remarkable achievement. However, Harrison with between six and ten thousand men, with heavy artillery and vast stores, was effectually stopped along three routes, no progress being made by any one of the divisions. Pack horses could transport little more than the supplies necessary for their own subsistence and wagons were mired on every road. When horses gave out, they were cheerfully killed by their owners, who had overvalued them in their contracts with the government. The owners were thus enabled to present claims on the basis of excessive valuation. The fact that there was little account kept of the supplies transported, led to dishonesty among the drivers and the whole enterprise was characterized by waste and inefficiency on every hand.

Possibly Secretary of War Eustis was in some measure responsible for these deplorable conditions, for they finally resulted in his resignation on December 3, 1812. Monroe acted as Secretary of War from that date until January 13, 1813.

Undoubtedly the impassable "Black Swamp" was the obstacle which eventually influenced Harrison in his decision to abandon the fall campaign. When Hull had crossed it 15 months before, it was with a smaller army and under far more favorable weather conditions. As winter approached,

ulated on the Sandusky River, in preparation for a forward movement as soon as the ground should be sufficiently frozen. On the left, Winchester was at Fort Defiance and efforts were being made to get supplies through to him.

In addition to these three divisions, Major General Hopkins with two thousand men was sent to destroy the Indian settlements on the Wabash River. This expedition, however, resulted in total failure.

On December 3, (the date of Secretary Eustis' resignation) Harrison wrote to the War Department suggesting that if the government would divert a small portion of the funds appropriated for the quartermaster's department toward securing control of Lake Erie, much more could be accomplished the following spring.

(To be continued)

SEASON'S GREETINGS  
to our  
NATIVE FRIENDS

W. R. Menchions  
Shipyard

Ft. Cardero Marine 6839  
Vancouver, B.C.

WITH BEST WISHES  
for Christmas  
and

A Happy New Year  
from

F. Ronald Graham

to the  
NATIVE BROTHERHOOD  
OF BRITISH COLUMBIA

passable. The third division made the slowest progress of all.

However, Harrison was tireless in his efforts to bring order out of chaos, riding from one division to another in his attempts to extricate them from the mire and search out the most advantageous routes.

By the last of October he had practically abandoned his plans for an autumn campaign. The rivers were too shallow to permit successful navigation, and they soon froze, putting a stop to this means of transportation entirely.

Hull, with his small army, had

SEASONS  
Greetings

TO CANADA'S NATIVE PEOPLE

from

Fishermen's Co-operative  
Federation

Hastings 1791

2195 Commissioner

Vancouver, B.C.

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To Our Natives

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**Blow to Brotherhood****Dan Assu's Death Great Loss**

It is hard to find words to describe the funeral of Dan Assu, who was buried December 2nd at Cape Mudge, Quadra Island, but for the sake of his many friends who were unable to attend it must be done. Dan, who passed away suddenly Sunday, November 27, was southern vice-president of the Brotherhood and director of The Native Voice.

Dan's big seine fishing boat, the **San Jose**, with flags half-mast, met us at Campbell River. Dan's body was placed on board and we sailed for Cape Mudge where he was buried. A cold wintery sun shone down on the sea. The chugging of the engine, the cry of the gull were the only sounds that broke the deep silence of sorrow.

Hundreds of times Dan had sailed the **San Jose** out of the harbor to the fishing grounds. Now we his friends were sailing with him his last journey. Somehow Masefield's beautiful poem came to my mind:

*I must go down to the sea again, to the  
lonely sea and the sky,  
And all I ask is a tall ship and a star  
to steer her by,  
And the wheel's kick and the wind's  
song and the white sails shaking,  
And a gray mist on the sea's face and  
a gray dawn breaking.*

*I must go down to the sea again, for  
the call of the running tide  
Is a wild call and a clear call that may  
not be denied;  
And all I ask is a windy day with the  
white clouds flying,  
And the flung spray and the blown  
spume, and the seagulls crying.*

*vagrant gypsy life,  
To the gull's way and the whale's way  
where the winds like a whetted  
knife;  
And all I ask is a merry yarn from a  
laughing fellow rover,  
And a quiet sleep and a sweet dream  
when the long trick's over.*



## Greetings and Best Wishes

to all our friends  
of the Native  
Brotherhood.

**THE HUB**  
LTD

45 East Hastings St.  
Vancouver, B.C.

As the **San Jose** pulled into the wharf, gentle, loving hands carried our Dan to the little Indian Church on the reserve.

The Church service was conducted by the Reverend Peter R. Kelly, D.D., beloved Native Missionary and life-long friend of Dan and his family. It was one of the most comforting, beautiful services I have ever heard.

Dr. Kelly spoke of the great unselfish work Dan had done for his people. The late Native leader was one of the founders of the Native Brotherhood of British Columbia, and vice-president at the time of his death.

The little Church was crowded and several hundred people waited outside. Native Brotherhood president Robert Clifton played the organ — Rock of Ages, Abide With Me, and the Brotherhood hymn, Onward Christian Soldiers, were the hymns chosen. Dan was buried in the family burial ground.

Three trips were taken by the seine boat to bring the wreaths over to the Island. Every village was represented at the funeral: Bella Bella, Bella Coola, Alert Bay, Kingcome Inlet, Sechelt, Squirrel Cove, Squamish, Musqueam, and many other villages. Memorial Services were held at Bella Bella and Alert Bay. Mr. Findley, Indian Superintendent, represented the Department of Indian Affairs, and the Fishing Companies sent their representatives. Many of Dan's white friends were present. Over three hundred people attended the funeral.

Much sympathy is felt for his grief-stricken family. Mrs. Assu is under the doctor's care. Chief William Assu, O.B.E., who is 88 years old, and his sons and daughters.

Surviving him in addition to his parents are his wife, Lillian; two sons, Herbert and Ronald, both of Cape Mudge; two daughters, Mrs.



**DAN ASSU**

... Native leader who died when his car plunged into Burrard Inlet late in November.

D. Brown of Washington, D.C.; Mrs. D. Mitchell of Comox; three brothers, Harry of Cape Mudge; Frank, Steveston, Thomas of Vancouver; and 16 grandchildren. Mrs. Lena Brown, flew all the

(Continued on Page 7)

## WORKMEN'S COMPENSATION BOARD



THE GOVERNMENT OF  
THE PROVINCE OF BRITISH COLUMBIA

## NOTICE To Independent Fishermen

Independent operators who are neither employers nor employees may now receive protection under the Workmen's Compensation Act by application and payment of the necessary assessment.

Those who wish to apply for such protection in 1956 should do so before commencing operations.

Particulars and forms of application are available at the various fishing and cannery plants throughout the province and at the offices of the following:

### Workmen's Compensation Board

707 West 37th Avenue  
Vancouver 13, B.C.

### Workmen's Compensation Board

536 Broughton Street  
Victoria, B.C.

### Native Brotherhood of B.C.

718 Ford Building, 193 East Hastings Street  
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### United Fishermen and Allied Workers' Union

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**Does This Mean****Liquidation of Indian Lands in B.C.?**

WE CANNOT help but feel that Minister J. W. Pickersgill is one of the greatest calamities that could befall any Government. He enters British Columbia like a bull in a China Shop, and every time he opens his mouth he puts his foot in it, if we may be permitted to mix our metaphors. Some time ago he made the famous "Baby faux pas" and then he warned us that all Indians should be off the reserves and on their own.

On his last visit here, Mr. Pickersgill said, while addressing the Canadian Club and the Chamber of Commerce in Victoria, "the process of selecting immigrants has troubled the consciences of many good citizens but was based on a policy designed to insure that immigrants would adapt to Canadian ways."

"I do not want to be responsible for bringing immigrants to Canada to live in circumstances which would be no better than those of far too many of our Canadian Indians. Far too many Canadian Indians have not achieved a standard of living of which we have any right to be proud."

Perhaps Mr. Pickersgill feels that instead of helping the Indians to achieve a decent standard of living and to this he should add the old age pensioners and returned men, he thinks that it would be better to help the immigrants, many of whom were former enemies, by seeing that they are housed and given money to live on until they go to the jobs that are provided for them. The Government takes a paternal interest in them, because in five years they will be full-fledged citizens and ready to vote. *Surely this is discrimination against our own Canadians who have to starve and walk the streets looking for work.*

All this makes us wonder just what is in store for our Indians on this coming "Hush Hush" trip to Ottawa. Mr. Pickersgill offers the Indians location tickets so that each one can have title to a small piece of land. If the Indian agrees to this, *he will then have nothing to say about the situation.*

Band Lands. The Government could then accomplish the surrender by the Indians of the lands of British Columbia and succeed in wiping out a situation which has caused the Government great embarrassment since the days of Governor Douglas.

A similar plan was forced on the Cherokees and Iroquois in the United States. We are printing the following extracts from the "Indians of The Americas," by John Collier, former U.S. Commissioner of Indian Affairs and world's foremost authority on Indians:

"Tribal society and the communally possessed land were two aspects of a single fact. The earth lived; individuals of the tribe were members of one another and part of the earth. Individuals had no wish to own some one, detached piece of the land; they were co-owners of it all. But they were not even co-owners; they were co-operators with the land, defenders if it, at once its guardians and its children. 'What!' the famous Tecumseh had exclaimed, 'Sell land! As well sell air and water. The Great Spirit gave them in common to all.'"

"This, therefore, was the solution of the problem which vexed the statement: Each individual Cherokee should be forced to accept as his own one little piece of the tribal land. He should have no right, title or interest in any other piece. When each Cherokee had been forced to accept the decree parcel of land, all land left over should be declared "surplus" and sold by the government to whites. The tribal society's interest in the individualized land should be terminated as a matter of law and of administration."

It seems, according to Mr. Collier, that 16,000,000 acres were allotted to the members of Five Tribes, 4,346,000 to the Cherokees. In about 20 years all except 1,500,000 acres had passed to whites, the Cherokees had only 400,000 acres

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left. After this, the Five Tribe lands melted away, the whites crowded in leaving the tribes in the minority on their own lands.

*Unless something is done immediately by the Indians of British Columbia and if we are not careful, the result will be the complete liquidation of the Indians' claims in British Columbia.*

The trouble is that the little legal pitfalls the average person is not acquainted with have been secretly submitted to Band Councils who do not know law. Once the damage is done it will be hard to undo. All the meetings with the Indians have been very "hush hush."

We only hope that the six representatives of the Bands who are on their way to Ottawa will not sign papers nor commit the Bands of British Columbia whom they represent. We strongly warn them that the situation is fraught with danger.

The government policy is the age-old one of "divide and conquer" and unity of the Indian people is the answer.

## "Those Reprehensible And Derogatory Terms"

By BIG WHITE OWL

I HAVE often wondered why educated white folks (and educated Indians, too!) such as newspaper editors, lecturers and authors, whose duty is (or should be) to give the public, and to our growing children, accurate and truthful and instructive information . . . Why, then, do they persist in using such meaningless and ugly sounding words as 'buck,' 'squaw' and 'papoose,' when they write or speak about North American Indians?

I wish to inform the people who read THE NATIVE VOICE, that of all the wrongs and injustices suffered by North American Indians, none can cause more bitter, burning resentment than this classing of North American Indians apart from all human kind by the use of those reprehensible and derogatory terms 'buck,' 'squaw' and 'papoose'—when writing or speaking about them. I detest these terms and will always fight against their unwarranted use.

Dr. J. N. B. Hewitt of the Smithsonian Institute at Washington, D.C., in reply to my letter, said: "The words in question are not used by careful speakers and writers, for their use betrays a certain lack of refinement in the misguided user."

Insofar and just as long as the words 'buck,' 'squaw' and 'papoose' are directed to the North American Indian race, I shall strive to have them erased from our vocabulary and the present explanatory versions deleted from the dictionaries of the world.

I have spoken!

# Motifs, Motives, Tokens And Totems

By EDMUND and MARGARET STROUD

**B**EFORE the dawn of recorded history, even from the beginning, man has been possessed of two desires: One to communicate and one to create. Each of these desires complements the other and so we have Motives.

The manner or design of communications and created things (objects) is based on utility and being oft repeated, we find Motifs. Tokens are signs, visible or of substance, by which one communicates his thoughts to another at intervals.

Totems are signs, of substance, usually created in a manner by which a complete story is related to the informed observer.

The sum of the above discloses why we cut, carve, write, and print in the several manners one finds.

The earliest form of delineation of one's thoughts seem to be pictures in caves, accomplished with simple pigments, as charcoal. In other places by incising into the rock, outlines of the subject matter or message, and finally in the round. So-called cave pictures were first observed in France, in the continent of Europe, and some in Central New York State, U.S.A., continent of North America. Of the incised rocks, the outstanding find is in Ontario, Canada, North American Continent, and was first observed in 1954, A.D. In the round, are the Egyptian examples, Pyramids, Obelisks, Sphinx, Intaglios and Cameos as seals, also the

Totems of British Columbia, Canada and various islands of the Pacific Ocean.

Rudiments of the alphabet as we know it today are to be found in the Cuneiform of the Babylonians and the Egyptian Hieroglyphs. China for centuries has had a method of characters made by brush strokes that has withstood endless attack.

Among the arts and industries, each for its own purpose, we find paper, too.

Through the centuries color has been used as ornamentation and frequently bears a particular meaning to the observer. Painted pictures and stained glass windows adorned the religious edifices of

many peoples and conveyed (and continue to do) predetermined messages.

China is generally credited with having discovered something of the art of printing, involving paper, but communications moved slowly and history tells us that traveler-observers from Europe suspected the possibility of a movable type and a machine in which to utilize

such type, or briefly, arranged the art of the printing press as it is today.



THE RAVEN

The arts of the Painter and Engraver gradually were adapted to, and adopted into, printing. New substances, such as steel, were developed for and into quantity production. Out of these Collected Arts came Lithography and then colored or Chromo-lithography. With each new development in arts comes a desire in peoples to acquire and possess. Speeded communications meet the demands of an increasing population. Among smaller populations, however, the arts of the Engraver (Carver), Colorist, and Story-teller are frequently found in one person or in a very few working together and they pursue life in a less hurried manner.

By reason of the colored lithography and its successor applications there is an overabundance of printed Motifs as Tokens and Totems causing the destruction of its own creations as trash, only a small percentage of the output being retained by accident rather than by

design. On the contrary, among lesser populations with their use of "Motifs" as Totems, there is not the surfeit and the progenitor's accomplishments are reversed and preserved.

Circumvented in the use of pictures ("One picture being worth a thousand words") to demonstrate, your authors can only declare they have examined two albums of Chromo-lithographic Tokens, their pages literally crumbling with age but the Tokens brilliant as originally, (some the size of a thumbnail and others 7" x 9") and consisting of fruit, flowers, fowls, animals and persons bearing words of affection. The Advertising Group are equally fine in art work, many being in series representative of the Seasons, and months of the year, and propose the purchase of particular soaps, shoes, drugs, thread and divers other items including groceries.

(Continued on Page 8)



*Jesus  
the Light of the  
World*

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(Northern Distribution Centre  
for Native Voice)

## Reg Kelly Goes To Ottawa Post

We have pleasure in announcing the appointment of Reginald Kelly, son of the Reverend Peter R. Kelly, D.D., to Ottawa headquarters of the Department of Indian Affairs as Administration Officer.

Mr. Kelly had previously resigned from the Provincial Advisory Committee on Indian Affairs because he felt that Native problems were deliberately ignored by the Social Credit Government.

He is a wonderful young man with a love for his people — the Native Canadians. We wish him good luck and success in his new position.

## COQUALEETZA SOCIAL, DANCE

A Benefit Social and Dance was given by the Coqualeetza Fellowship Society in Vancouver recently.

It was very well carried out and included was a very nice buffet supper. Opening address was given by the Rev. G. H. Raly who spoke on the early days of his mission work on the B.C. coast. He is now 90 years old and still doing his part to further Indian youth groups and welfare work in Vancouver.

Pictures were shown on how candle fish were preserved and they were used for candles.

We had the pleasure of seeing eight Indian dancers all dressed in beautiful Indian costumes. Their dances were beautiful and so were their songs, both very much enjoyed by everyone.

Frank Assu then gave a talk on the early life of the Indians on the coast, of their fight against difficulties, hardships and many wars with other tribes, and the hope that that same courage will carry them on to better understanding of how to live and enjoy all the good things they have learned. I sincerely hope his words come true and that ahead of us all lies peace and happiness and friendship to all.

—CONSTANCE COX.

## Cassiar Packing Co. Ltd.

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Vancouver, B.C.

## CANNERS OF SALMON

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Skeena  
River, B.C.

## Betty Beynon's Birthday Party

Members of many different tribes gathered at a truly interesting and exciting event at the Legion Hall on Commercial Drive on Saturday, November 12th to honor Betty Beynon on the occasion of her twenty-first birthday.

Betty is the only daughter of Mr. and Mrs. Jack Beynon, well-known in the Native Brotherhood and the fishing industry. Jack was first editor of The Native Voice.

The popularity of the young lady who is personally known to countless numbers on the whole coast and interior was amply shown in messages and presents received from different villages as well as far away Saskatchewan.

The United Nations appearance at the happy gathering was apparent when to mention a few of the representative tribes such as Kiti-maat, Glasgow, Denmark, Tsimp-shean and Squamish mingled happily with those of Alert Bay, Ukraine, England, Ireland and many others.

The tables in the banquet room were beautifully decorated with large yellow mums which blended suitably with the lovely Nile green gown worn by Betty.

Mr. Guy Williams proposed the toast in his own interesting and inimitable style which was received by Betty and her 150 guests with much merriment.

The real tribute to the happy occasion were the many expressions which called for many more happy birthdays to Betty so we may all meet together again.

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## DAN ASSU

(Continued from Page 3)

way from Washington, D.C. to attend her father's funeral. We only wish we had the power to soften the blow or comfort these dear people in their great loss. We can only say that their grief is shared by us all. Losing Dan is one of the hardest and greatest blows ever dealt to the Native Brotherhood. He worked for the advancement of his people without personal or tribal gain.

Dan, we miss your sunny happy smile and quick wit, your courage and your strength. You always offered encouragement when our spirits flagged. Goodbye, old pal, until we meet again.

MAISIE HURLEY.

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Goodwill Toward All  
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The late Frank Wilson, jr., pictured with his bride.

## Young Fisherman Found Drowned

A young Native fisherman from a prominent coast family lost his life by drowning recently leaving to survive him a wife and three young children.

He was Frank Wilson, jr., of Bella Bella who had been missing for a month in Vancouver after arriving aboard the salmon seine

vessel Betty G.

The young man was the only son of Mr. and Mrs. Frank Wilson, sr., of Bella Bella, and his passing comes as a sharp blow to them and other members of the family. It had been hoped that he was lost and suffering from amnesia.

A member of the Native Brotherhood of B.C. the younger Wilson was a nephew of the secretary of the Native Brotherhood, George Wilson, also of Bella Bella.

His father is owner of the seiner Betty G. and a member of the Fishing Vessel Owners Association of British Columbia.

Body of the 19-year-old B.C. fisherman was taken to Bella Bella for funeral services and interment.

### They Knew Then

Did the Indians know about precious metals before the time of Columbus?

CERTAINLY. Before Columbus, American Indians knew and used tin, gold, silver, mercury, lead, iron and platinum. The Indians of the Great Lakes region even carried on extensive copper-mining activities.

## B.C. Brotherhood Asks Road, Bridge Subsidies

The Native Brotherhood of B.C. has asked the provincial government to accord Indian Reserves the same treatment as townships in the granting of subsidies for roads and bridges.

Sent over the signature of Native Brotherhood president Robert Clifton and legislative committee chairman Dr. R. P. Kelly, the letter in full, addressed to Minister of Labor Lyle Wicks, states:

"There is deep concern felt by the Indians themselves and the public generally about conditions of roads and bridges contiguous to cities, villages, or municipalities, where there is no, or very little attempt made to repair roads and bridges.

"It is noticed that the Province of Ontario has been treating Indian Reserves in the same manner as townships, as far as subsidies on bridges and roads are concerned. Subsidies on roads range from 50 to 80 percent while bridges are the standard 80 percent.

"We would suggest most respectfully that the Province of British Columbia accord to the Indian Re-

serves the same treatment as the Ontario Government is giving," the letter concludes.

Mr. Wicks wrote November 3 acknowledging the request but making no commitment.

Greetings to the Native  
Fishermen, from ...

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## A NOTE FROM JIMALEE

# The People of the Long House

By JIMALEE BURTON

For the past four weeks — I have been enjoying this most interesting place, in Dansville, New York — the MacFadden Health Centre. Sorry, I didn't know about it years ago — Dan and I would probably have been regular guests. The daily program is full of activities — hiking, exercising, singing, dancing and exploring the beautiful countryside; — all things I like to do.

I came here by plane, so have no car, but have been invited on several nice trips. The one to Letchworth Park was most interesting, as here are a few relics left of the "Five Nations" — a once powerful confederacy (the ancient League of the Iroquois). This League was remarkable for its organization and for the sagacity of its administration. They called themselves the Ho-de-no-sau-nee, the "People of the Long House," as their homes were often long enough to accommodate as many as twenty families.

They inhabited all of New York State, and their power was felt

throughout the country. They consisted of the Mohawks, Onondagas, Cayugas and the Senecas — the most powerful and numerous, who had their four principal castles, or villages in this part of New York State, in the year about 1631. In 1687, all of these villages were destroyed by the French Governor and abandoned by the Senecas. They then came to this beautiful valley of the Genesee river. Here, for almost one hundred miles, they established their villages, planted their orchards, built their long lodges, farmed and prospered.

Each of the larger towns clustered about the Central Council House; around its fire the important fathers of the people gathered for eloquent deliberation and for fiestas, peculiar to the season.

There taking sides with the British, during the Revolution, was their undoing. In 1779, General Sullivan, with an army of 5,000 men sent by Washington, made the valley a place of desolation, all towns were burned, orchards of peach, apple and pear cut down,

stores of grain destroyed — only a remnant of the people were left, who fled in panic.

In the Big Tree Treaty of 1777, they parted with their beautiful, fertile valley forever. All that is left, is the Candea Council House, a large building of hewn, cedar logs with a hipped roof, containing a great open fire place, said to have been built before the advent of the white man to this country.

Long ago these people raked the ashes over their fire and closed the last Council in this old Council House. Around here, the dust of a brave and noble people lies in the sod — we wonder about them, and their struggle for survival.

In this Letchworth Park, is also a monument erected to the "White Woman of the Genesee," — a woman who was captured at the age of 12, was adopted into the Seneca tribe and lived her life, among them, refusing to leave them.

On the day of my visit to Letchworth, an Indian summer haze hung over this Indian valley, with its Fall colors in all full glory. I could imagine the camp fires of the Indians and could almost hear the echo of their drums above the surging of one of the three lovely falls near this old camp-site.

What stories this place could tell: In places along this river, the walls of the canyon are seven hundred and more feet up. It is called the grand canyon of the East, and very impressive in its grandeur.

I will be taking off from here very soon — I never make plans, so hardly know when — will perhaps visit New York for a couple of days before starting home, to get ready for my Florida take-off, where I hope to spend the winter, painting again, as I did last winter, and enjoying their special brand of sunshine and the gulf swimming.

Fondly,

JIMALEE BURTON,

Oklahoma Associate Editor.

## MOTIFS

(Continued from Page 5)

The two albums were assembled by one person in the 1880's. Also photographs, Museum displays, the Totem Poles in the Royal Museum, Toronto, Ontario, Canada, Totems in the Tuscarora Indian Reserve, Niagara County, N.Y., U.S.A., and one Totem on Luna Island, Niagara Falls, N.Y. Your authors find Motifs, with variations, to be the fundamentals of artifice Tokens and Totems.

An earlier observer found the following inscription in a rock on Luna Island, New York State Reservation at Niagara Falls, N.Y. as early as 1900 A.D. Your authors know the exact spot but the tramp of careless feet has almost obliterated the stanza,

"All is change  
Eternal Progress  
No Death" (Anonymous)

From

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### Season's Greetings From Brotherhood

President Robert Clifton,  
Business Agent Ed Nahanee  
and other members  
of the executive of  
the Native Brotherhood of British  
Columbia extend to all their  
members their sincere Christmas  
Greetings. They wish all  
members good luck, good  
health and good times during  
this most pleasant and friendly  
time of the year and during  
the New Year.



## No Surrender of B.C. Lands

The publishers of The Native Voice look on the conference taking place in Ottawa under the wing of Minister of Citizenship and Administration J. W. Pickersgill with some concern since it places on the shoulders of six men from B.C. and the Yukon tremendous responsibilities.

Though action taken at the conference will be, we presume, in the form of preliminary discussion, we feel there could be danger to the 31,000 Natives of B.C. if certain policies were agreed upon.

One of the most dangerous issues is that of the "location ticket" by means of which Natives would renounce their right to take part in any decisions regarding disposal of remaining band land.

This could in effect mean under-cover surrender of British Columbia lands which heretofore have not been surrendered.

In bypassing experienced members of the Native Brotherhood of B.C., such as Rev. Dr. P. R. Kelly

and Mr. Guy Williams, the government has shaken our confidence in its motives, though we do not question the integrity of those attending this meeting.

We feel that if the government's motives in calling this conference were completely above-board, there would not have been such secrecy and the organization of the Natives in the province would most certainly have been contacted. Why shouldn't the subject of the con-

ference be known and the Indian people have the right to discuss any matters which might be on the agenda?

The eyes of the Province are on six men. One slip on their part could isolate them, not only from their own people but from the rest of the province.

Our prayers are with them. May they skirt any of the pitfalls which may lie in their path, placed there either by accident or design.

## Brotherhood Bypassed

The "hush hush" meeting called by the Hon. J. W. Pickersgill, minister of citizenship and immigration, for this month in Ottawa has aroused considerable question in the ranks of the Native Brotherhood, according to Business Agent Ed Nahanee in a phone interview with The Native Voice.

### SEASON'S GREETINGS!

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The Department of Indian Affairs completely bypassed the Native Brotherhood of British Columbia in the whole matter and as The Native Voice went to press, there was still no definite word on just what the conference was all about.

Queries have come in to Brotherhood headquarters in Vancouver from leading members asking just what is going on. But, the Business Agent said, "We're just as much in the dark as they are."

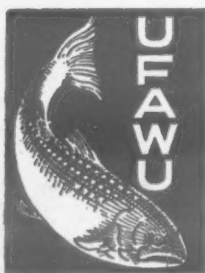
The Indian Affairs Department tabulated votes and made the announcement of the elections.

### Season's Greetings and Best Wishes

To the Native Brotherhood of B.C.

from the

**FISHING VESSEL OWNERS'  
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**Merry Christmas  
and a  
Happy New Year**

to all members of the Native  
Brotherhood and Sisterhood  
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## Indian Act Surrender of Indian Lands

37. Except where this Act otherwise provides, lands in a reserve shall not be sold, alienated, leased or otherwise disposed of until they have been surrendered to His Majesty by the band for whose use and benefit in common the reserve was set apart.

38. (1) A band may surrender to His Majesty any right or interest of the band and its members in a reserve. (2) A surrender may be absolute or qualified, conditional or unconditional.

39. (1) A surrender is void unless, (a) it is made to His Majesty; (b) it is assented to by a majority of the electors of the band at; (1) a general meeting of the band called by the council of the band, or (2) a special meeting of the band called by the Minister for the purpose of considering a proposed surrender, and (c) it is accepted by the Governor in Council.

(2) Where a majority of the electors of a band did not vote at a meeting called pursuant to subsection one of this section or pursuant to section fifty-one of the Indian Act, chapter ninety-eight of the Revised Statutes of Canada, 1927, the Minister may, if the proposed surrender was assented to by a majority of the electors who did vote, call another meeting by giving thirty days' notice thereof.

(3) Where a meeting is called pursuant to subsection two and the proposed surrender is assented to at the meeting by a majority of the members voting, the surrender shall be deemed, for the purpose of this section, to have been assented to by a majority of the electors of the band.

Notice the distinction between subsection 2 and 3 of Section 39. Under subsection 2 a majority of the electors of a band must vote in order to make a valid surrender.

Under subsection 3 (the second meeting) a majority of the members present and voting is sufficient.

For instance if there were 50 members in a band and only 24 voted at the first meeting their resolution would be of no effect as a majority of the band did not vote.

On a second meeting, called by the Minister, a majority of the members voting at the meeting, no matter how few, if they assent to a surrender shall be deemed to have been assented to by a majority of the electors of a band.

## Press Stories Heighten Fear of Federal Plans

The Native Brotherhood of B.C. has made tentative plans to go on the radio to air its opposition to any Federal Government plan which will deprive the province's Indian population of its land.

Fear that Citizenship Minister J. W. Pickersgill, under whose authority Indian Affairs comes, had some such plan in mind, was heightened by press reports speaking of "integrating" the Natives into "the Dominion's economic and social life."

But what added even more to the fear was the failure of Pickersgill or the Indian Affairs Department to contact the Native Brotherhood in regard to the conference taking place in Ottawa this month. It was considered a direct snub bordering on insult.

According to the Vancouver Province December 9, "Pickersgill and his aides have conferred with Indians in recent months to discuss a stepped-up program for integrating Indians into the Dominion's economic and social life. A joint conference is being held in Ottawa to frame proposals for submission to Parliament in the new year."

"Most Canadian Indians live on reserves or follow the nomadic life of trapping and hunting in the North Country. But incomes available from these ways of life are getting less, explains Pickersgill. More Indians have to take up the white man's occupations and they need more education to fit themselves for such jobs."

"One reform in the last Indian

(Continued on Page 11)

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from

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# He Lived With The Shadows of His People

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The heart of me was made to weep that night. Frankato came to the village of Man Afraid of His Horse with Little Morning. She was near to having her first baby. They looked to me for help but I was forced to turn it from them. I had closed my tipi to them. I could not open it now. Red Cloud stood with me to say they must go from the village. As she had sent his son away in sorrow she must be sent in sorrow. I gave echo to what he said.

Little Morning looked up at me and wept. "My brother, my brother," she said many times. Those were the last words she ever spoke to me; this was the last I saw her.

Man Afraid of His Horse heard this. He saw the blood of my heart for what I had done. He gave Little Morning the peace of his tipi and sent the women to sit with her. This was the heart he showed

*Carried on this page is another installment of the tragic story of Chief Crazy Horse of the Dakotas as told by his grand-nephew, Cha-la-nung.*

to me that was above the bad words said by his own people.

I learned from Man Afraid of His Horse. He was peace. He felt that even the wood he burned was a part of the earth. It was not to be mistreated. He had found what I had not been able to see. Peace is inside of you. It is not a word to be used that another will know your trust. It must be a part of your heart. It must be upon the air you breathe. Then when you are warm with this feeling you can say 'peace.'

Songs were made through the night for the son Little Morning had. Gifts were brought to him and arrows sent into the air. I did not go to see her. The voice of her son I heard as the women rubbed fat upon his body. I would never see him. The blood that was of us I left outside the tipi. Little Morning found it and held it in the warmth of her heart. She did not scatter it upon the earth. It was returned to me that I could smile after she and Frankato were dead.

She gave her son the white man's name of Thurman. I frowned upon it and called him Cha-la-nung that he would remember his people and look back.

THERE was a good surprise for me when I returned to my village. Gentle Cloud and the holy man had gone to the woman with the golden hair and said my heart to her. The blood of her children would be the blood of the Dakota. The hand of us they gave to her and she became our sister. Gentle Cloud made a bed for her in our tipi. The women dressed her in the white of a

passing of four nights. A summer would pass with the first night for me, the moon of the fall with the second, the winter with the third, the spring with the fourth. Then I would be brought to her.

But for me, the time never came. My dream was a shell to be broken. It died before it began.

Red Cloud came to our village the beginning of the third night. His braves were with him and their voice was war. The White Eagle had entered the shadow of the Haa-sa-ta with his soldiers. The first of his forts was rising from the ground. The peace was gone. The white man had broken it. He had taken women from the village of Dull Knife and killed them. Children of the Shoshones were found dead, hanging from their ankles, their bellies opened. It was war for us.

(Continued Next Issue)

## Press Stories

(Continued from Page 10)

Act revision was election of band councils. Pickersgill says this has worked well and Indians have shown a growing sense of responsibility.

"Essentially, Indians regard themselves as allies of the Queen they surrendered the country to the white man.

"By special legislation, Indians who are veterans of either of the two World Wars have the right to vote in federal elections and in some provinces all Indians may vote in provincial elections. Other Indians may be enfranchised if they voluntarily agree to give up their exemptions from the obligations of citizenship.

"An increasing number of those who leave the reserves and take up life in white communities are becoming enfranchised; but Pickersgill says he would like to see this process speeded up."

## Season's Greetings!

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CHIEF WILLIAM SCOW

... Former president of the Native Brotherhood of British Columbia and member of B.C. Advisory Committee on Indian Affairs.

### "Too Old" at 105

ROCKY MOUNTAIN HOUSE, Alta. — Joe Strawberry, who celebrated his one hundred and fifth birthday last month, thinks he is "too old." But the Indian has a recipe for those who want to equal his record: "Don't eat too much, don't drink too much strong drink, don't work too hard and sleep plenty."

## Six B.C. Natives Attend Government Conference

Six British Columbia Natives have been named to represent the province's 31,000 Indians at a conference called by Canadian Minister of Citizenship and Immigration J. W. Pickersgill for December 12, 13 and 14 in Ottawa.

Those attending are Frank Calder, representing northern British Columbia; William Scow, representing Alert Bay and Vancouver Island; Andy Paull, representing the Vancouver Indian Agency; Charlie Johnson, representing Alkali Lake, Chilcotin, Williams Lake and that general area of the province; James J. Antoine, Stoney Creek, and representing Fort St. James general area; Charlie Isaac, Dawson, Yukon Territory.

There are 18 Native leaders attending the conference from across Canada, according to reports.

A Vancouver Sun story on the conference appearing December 9 quoted Chief William Scow as stating that protection of the original rights of British Columbia Indians won't be enough to safeguard future generations of the Native people.

The story goes on to state:

"The Kwakiutl Indian nation chief said before leaving Vancouver Thursday night to attend a meeting with Indian affairs officials in Ottawa that he doesn't intend to sacrifice any of the rights of B.C. Indians.

"But at the same time, he said, no matter how many rights are guaranteed they cannot support coming generations.

"Medical care is improving alongside growing educational standards and the Indians are living longer," the chief stated. Eventually the pressure of population will outdate today's Indian reserves.

"The new generations will have to diffuse among the whites of B.C."

"But he doesn't want the present generation to lose its rights.

"Chief Scow said he wanted the reserves, hunting and fishing privileges and land rights kept intact as a reservoir of Indian culture for the province."

A story appearing in the Prince Rupert Daily News reported the unanimous election of Frank Calder by radiotelephone.



FRANK CALDER

... Only Indian legislator in Canada and member of British Columbia's Parliament for the Atlin constituency (CCF).

According to the report, Frank Calder was elected "by all the Native bands of the Skeena, Bella Coola, and Queen Charlotte Islands Indian Agency as their representative ... it was announced by Indian Agent R. H. S. Sampson. "The election was carried out by radio phone until 11 nominees remained from all the bands. Mr. Calder was the unanimous choice from the final slate."

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